(a woman who has been) bathing: dispersing the hostile glooms, USHAS, the daughter of heaven, comes with radiance.

6. USHAS, the daughter of heaven, tending to the west, puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

(LXXXI.)

The deity is SAVITRI; the *Ruhi* SYAVASWA; the metre *Jagati.*

Varga xx iv . i .The wise apply their minds ; they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITRI : he alone, knowing their functions, directs the priests : verily, great is the praise of the divine S.VITTRI.[1]

2. The wise SAVITRI comprehends all forms (in himself) :* he has engendered what is good for biped and quadruped: the adorable SAVITRI has illumed

[1] The verse occurs in the *Yajuth,* 5. 14., and is there somewhat differently explained; *wprasya brihato vipaschitah,* which *Ɛdyana* regards as opithefs of *Savitri,* are connected by *Mattdfifirn,* with *viprd,* and are rendered the priests of the eminent, and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by *fko vaytindvid,* the only one, knowing knowledge, although he possibly concurs with our scholiast in identifying *Savitri* with *Brahma.*

[2] *Viswd rupdni pratimunchate,* he liberates, severally, all forms: that is, according to *Say ana, dtmani badhndti* or *dhdrayati,* ho hinds or holds in himself: *Mahidhara, Yajur* Veda.,* 13. 3., explains it, he makes all forms manifest in their own substance, by removing darkness,